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WEEKLY REVIEW.

—We see it stated that Cholera has broken out among the pilgrims on their way from Alundee to Punderpoor. It is the time of the semi-annual pilgrimage at Punderpoor when multitudes flock from all parts of the Presidency to see the idol Vithoba and enrich the multitudes of priests and bhuts and gosavis who trade in the supposed sanctity of the idol. From a thousand and more villages the pilgrims flock to this centre, bringing with them the various pestiferous influences of their villages and pouring them into the common treasury of Punderpoor, there to obtain immediate and enormous development. Sanitation has done much at Punderpoor within a few years, we are told; still it cannot banish the morbific influences which the pilgrims bring with them. If it were an object specially desired and sought, to find the most effectual means of subjecting the mass of the community in Western India, to the noxious influences of the most pestilential localities, no better way could be devised than this of having periodical pilgrimages at certain fixed centres. There is good reason to believe, that many millions of lives have been sacrificed in the pilgrimages to idol shrines in India, in the last fifty years, and even that Cholera as a modern disease, had its origin in those of Bengal.

—The Irish Church Bill has passed the House of Lords and will, doubtless, soon be the law of the land. We have always been of the conviction that a Protestant establishment in Roman Catholic Ireland was a great stumbling-block, and that the truth would never have free course there, until this offence had been taken away. We rejoice, therefore, that there is at length to be a termination of the anomaly. At the same time we are perfectly aware that the present Bill has been dictated by motives and calculations with many of which we cannot sympathize. The aim has not been to put Protestantism on a better footing, so much as to allay the spirit of Fenianism, conciliate the priests, and inspire the Romanists of Ireland with confidence in the Government as friendly. Against some of the details of the Bill we have found cause to protest. Whether the Government will be able by this Bill to secure what it aims at, the confidence of the Romanists, we somewhat doubt; for they concede, while they pass the measure, that they have been for centuries imposing an unjust yoke on the land; and this concession will probably irritate more than the Bill will assuage. Further, the Bill does not unhappily enjoy the hearty countenance of those who are principally affected by it, the members of the Irish Church. Notwithstanding all these drawbacks, we cannot but hope that good may come of it.

—The Bishop of Orleans has intimated his intention of asking the Pope for the canonization of Joan of Arc.

A bubble is a very beautiful thing in the sunlight, does not cost much, does not profess to be what it is not, and dissolves without hurting any body, and therefore it seems hardly fair to give such a respectable name to the Joint Stock Companies that started into existence in Bombay a few years ago. There is, for instance, the Bombay International Exhibition Company which was to have gathered all the world to Bombay in 1865, but which discovered in a few months that it had no *raison d'être* and vanished like the baseless fabric of a vision. But it appears that in some sense it has had an existence, at least, it has been made to afford a living to a number of gentlemen. The architects of the building (of which a stone was never laid) have received Rs. 54,921. Mr. Brassey, the builder, received Rupees 52,500. For the model of the building (which brought Rupees 16 at auction,—Barnum ought to get hold of it) upwards of Rupees 3,000 were paid. The amount expended in salaries was Rs. 165,616! Of this, one gentleman received Rupees 36,000, namely, Rupees 1,000 a month for three years. Every individual in the company was engaged on the express condition that he should receive two and a half years' salary. At the meeting held last week it was resolved to lay out Rupees 2,000 in the purchase of plate to be presented to gentlemen who have rendered valuable services to the company. Finally, the liquidators are to receive Rupees 5,000 for *their* services. Who shall say that the Bombay International Exhibition Company was a bubble? If we remember rightly it was to serve this Company that Dr. Birdwood resigned the Government service.

We ought not to omit to mention the publication by Messrs. Sykes and Dwyer of Bombay, of a work in one Folio volume, entitled "The Temples of Satrunjaya." The price of this work is Rs. 150 per copy. It contains 45 large photographs of the Jain temples near Palitana taken by Messrs. Sykes and Dwyer, with an Historical and Descriptive introduction by James Burgess, Esq. Many of these temples are interesting as works of art and are very picturesquely crowded on this hill which Jains regard as singularly holy; and the photographic views are all that one could wish. Mr. Burgess's part has been very faithfully and thoroughly done. A vast amount of information concerning the Jains, their origin, their tenets, their temples, their ceremonies, their history, &c. &c. is here epitomized, and greatly enhances the value of the work. Some of the temples of Palitana are two centuries old, but most of them are much more modern, and one of them has been erected within a few years by a Bombay merchant at an expense of many lacs. One would have much more satisfaction in contemplating these structures if they were merely the sepulchres of a defunct superstition; but on the contrary they speak of the spiritual blindness now reigning among millions in Western India, and stand like a mighty citadel of man's great enemy, breathing defiance to the true faith.

Connected with the Arcot Mission of the American Dutch Reformed Church, are 14 churches; 534 communicants (against 439 last year); 13 new congregations have been added during the year. In the Hospital and Dispensary 5,353 patients received treatment.

We mentioned not long ago that Her Majesty the Queen had united with other sovereigns in sending presents to the Pope on occasion of the fiftieth anniversary of his priesthood, and expressed our surprise that she had done so. The *Tablet* shows us how her congratulations are understood by Roman Catholics:

"With the exception of the kings of Portugal and Piedmont, every sovereign of Europe has paid a marked and dutiful *sign of homage* to the Pope. We are tempted to ask, Whom have they thus one and all saluted as by a natural impulse? To whom have the kings of the earth paid homage? To a powerful monarch, to a sovereign like themselves? Hardly so. In point of territory, to a petty Italian prince; to an aged priest who, if he is not the Vicar of his Lord, is no one and of none account. Gainsay it who will, the successor of the Fisherman is silently, if not openly and generously, recognized by every sovereign in Europe, be he Catholic or Protestant, as higher then they, and a power on which they can depend.'

Is it surprising that Roman Catholics should reason in this way? They claim honor for the Pope simply on the ground of his being the Vicar of Christ, and naturally construe such tokens of respect, as are above referred to, as in some sense an admission of his monstrous claim. The *Tablet* knows perfectly well that the Queen of England had not the remotest thought of paying *homage* to Pius the Ninth; but it does not lose the opportunity of making capital out of this and similar exhibitions of so-called 'liberality.'

In the last number of *Popular Science Review* is a paper on the Nature of the Interior of the Earth, by David Forbes, F. R. S., in which we find the following sentence:

"Bunsen argued that the earth could not be other than solid to the core, since the enormous pressure accumulated at its centre would cause its internal substance to become so infusible that it could not remain in the molten state."

We once before pointed out that the idea that the effect of the earth's gravitation would be an enormous accumulated pressure at the centre, must be an error. It supposes that the entire attraction of the earth is present at the centre, so that the nearer the

centre is approached the more powerful is the attraction. This is a pure delusion. The earth's power of attraction is in every particle of the globe, and is as much in one particle as another. An attraction is exerted upon a given object on the ground in a certain place, a stone, say, by every particle of the earth's substance. It is attracted to the North and South Pole and to the most distant points of the equator and to all contained therein. But as all these attractions are consentaneous and combined, the outlying ones on any particular side are counterbalanced by those on the opposite side, and as regards the effect it is just as though the attraction were all at the centre. But let us imagine this stone entering the earth by some path gradualy opening and conducting to the centre. Does the attraction of gravitation go on increasing? Nothing of the kind. Just so far as the stone penetrates the globe, it puts a portion of the mass of the globe behind it, a plano-convex slice of the earth, by the gravition of which the gravitation of the rest is exactly diminished. Consequently, the weight of an object inside the crust of the earth is no greater than that of one on the outside; it actually diminishes as the centre is approached; at the centre there is no weight at all, no pressure at all, but a perfect equilibrium. And yet Mr. Bunsen and after him the late Mr. Hopkins of Cambridge took for granted an enormous pressure at the centre of the earth, and built upon it an argument for the complete solidity of the globe. The paper in *Popular Science Review* disputes their conclusion, not on the ground which we have indicated, but on the ground that pressure does not always have the effect of making objects infusible.

Mr. Forbes finds reason to believe, however, that the substances forming the interior of the earth must be of a much denser nature than the generality of the bodies at the surface. The mean density of the earth's mass is $5\frac{1}{2}$ times that of water; but the average density of the portions at the surface is only $2\frac{1}{2}$; there must therefore be a greatly increased density within. His article concludes as follows:

"The balance of argument appears to be in favor of the older theory that the earth is a central molten mass enclosed by a comparatively thin solid crust, and that its interior probably contains a great accumulation of the heavy metals and their compounds."

"THE pervading principle *of all instruction* in Roman Catholic schools is religion," and "any deviation from this would be altogether at variance with the character of a Roman Catholic school." So says the Catholic Institute in its correspondence with the Privy Council; and the principle was strongly re-affirmed by the Earl of Denbigh in the House of Lords: "With us religion enters into the whole course of education, and does not abdicate in favor of any other influence nor of any other branch of knowledge. Our convictions on this point *are immutable*, and any attempt to ignore them would be the worst kind of tyranny and persecution."

When these things are so emphatically declared in the high places of the nation, it is as well that they should be laid to heart by Protestants in all parts of the world. The one great end for which Roman Catholic schools are established, is for the purpose of inculcating the tenets and claims of the Roman Catholic Church; and if they who conduct those schools assure Protestant parents that the religion of their children shall not be interfered with, it is as a means to the accomplishment of their darling end. It may be that they will not directly inculcate the doctrines of Romanism, but they would never spend their time and strength in teaching the children of Protestants if they were not acquainted with indirect yet effectual ways of gaining the end in view. It is no waste of sensibility when the kind, indulgent nun drops a tear and heaves a sigh at the same time that she says, I must not speak to you of the Holy Catholic Church, of the blessedness and safety of belonging to her, of the Mother of God and her wondrous love; I must just pray for you, as I do nightly, and hope that God may himself draw your heart to the truth. With words and ways like these the nuns and fathers know how to throw a net-work of influence around the youthful imagination that shall grow with its growth and strengthen with its strength, and perhaps bring forth the fruit desired, many a long year afterwards. We have seen instances of this kind. Let the words we have quoted be borne in mind: "With us religion enters into the whole course of education."

D. F. in the *Madras Observer* after referring to evidence 'that the divine blessing seems to have rested as much on one ecclesiastical organization as another in the Mission field,' says:

"These are plain and unmistakable facts, and appear to me to prove that the differences in ecclesiastical organization and discipline, and in the mode of administering the Sacraments among Churches and Ministers who hold the same faith and preach the same full and free Gospel, *must be held to be of minor importance*. There is no way of escape from this conclusion, for it is quite impossible to maintain that the faith of the native Christians in connection with other Societies is less sincere or is more shallow than in the case of those connected with the Church of England Mission. What Native Church in the whole Mission-field has been tried and tested like the L. M. S. Madagascar Church? So, too, any one at all acquainted with Fijian or Karen Christianity knows that it has stood the ordeal of resolute and powerful opposition. It is far too late in the nineteenth century for us of the Episcopal Church to pooh-pooh the Missions of other reformed Churches. They have attained results the same in kind with ourselves. Their converts have not, like those of the Church of Rome, merely exchanged one kind of ritual and one mode of working out their own righteousness, for another equally opposed to the spirit of the Gospel, but they resemble the native congregations in connection with our own church; for like them they are received into communion upon an intelligent profession of faith, and are well instructed in the truths of Holy Scripture. With them as with us in spite of many disappointments, in every Mission-field, the power of the Gospel is shewn in the holy lives and peaceful deaths of Native Christians of every tribe and every language."

WE learn from the Report of the American Ceylon Mission that there are ten churches in connection with the Mission (in the Jaffna Provinces) having 515 communicants at the end of 1868, an increase of 17 on the previous year. There are seven missionaries besides Dr. Green of the Medical Mission. The Rev. L. and Mrs. Spaulding, who came out in 1819 have been wonderfully spared to the present time, completing their half century in the mission work. Native pastors are being placed over the churches, and the Christians are coming to recognize their obligation to support their own church institutions. There is a Training Institution for Christian teachers, two female Boarding Schools, and 60 village vernacular schools. There is a Medical Class numbering eleven. The Report is on the whole hopeful.

THE following course of Lectures is to be delivered in Ahmedabad, in the Hemabhai Institute, in July, August and September:

Some Principles of Mental Science ..Rev. W. McMordie.
Habits and Customs of the Natives.....Mr. Gopalrao Hurry.
Rain .....Rev. T. L. Wells.
Popular Astronomy. Mr. Mahadevrao Vishnu.
Some Characteristics of Christianity....Rev. W. McMordie.
Our Municipalities..Mr. Mahiputram Rupram.
Jerusalem .....Mr. Byramjee Cursetjee.
Judicial Administration in the Mofussil. Mr. Vasudeva Juganath.
Sin, its Nature and Remedy .....Rev. McMordie.
English and Gujarati.Mr. Narherram Nerbheram
Speculation in Philosophy.....Mr. Byramjee Cursetjee.
The Parsees .....Mr. Dadabhoy Dinshaw.
Routine and Progress. Rev. W. McMordie.

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THE CLERGY AND GOVERNMENT SCHOOLS.

THE Secretary of State for India has very pointedly called the attention of the Indian Government to a rule, said to be in existence, by which clergymen are absolutely debarred from the educational service of Government. Some persons imagine that Church and State are united in India; if they are, it is a singular circumstance that the State should declare unfit for her service those who have been serving God in the ministry. The Church of Christ deems it a great misfortune when one who is fitted for the highest of all vocations, that of showing men the way of life, is withdrawn from the ministry. Still we know too well that many enter the ministry who afterwards turn out to be less fitted for it than for some other useful vocation, and with regard to such it seems a pity that they should not have the opportunity of rectifying the mistake once made. The Duke of Argyll has consented to an appointment made in Berar some time ago, on the ground that the missionary appointed had been engaged for many years in imparting purely secular instruction in a Mission School. If he had taught the Gospel, the Government would never have allowed him to enter a Government school. Even this appointment was a wrong one, but it is allowed to pass. Thus the prohibition of the Bible in Government schools has an amazingly broad margin. The Government is quite sure no doubt, that none of those who are employed in the Educational department, ever had a class in a Sunday School. The exclusion does not, we suppose, affect religious teachers non-Christian; Mahomedan Moulvies, Hindu Puraniks, Brahmins, Priests, to the employment of these, there is, we suppose, no objection. As we have intimated, we have not the slightest disposition to plead for facilities of transmigration from the Gospel ministry to the Educational Department of Government; we would rather the tide should set the other way. But we cannot but note, as

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a curious phenomenon, the excessive dread which Government seems to entertain of the remotest possible connection, nay, semblance of connection between the Gospel and the Educational Department.

It would have been well if a little of this holy horror had been reserved for the connection and the semblance of connection with Idolatry. The records of the Civil Auditor's office have still, we fear, a good deal to tell of the payments made on account of idolatrous shrines and services. It is not many years since the Brahmins of the Deccan used to be paid by Government for *anoosthans*, rites performed standing in the water, in order to procure rain.

At this very present time the Bombay Educational Department is paying Rs. 12,000 for an edition of Tookaram's abhungs, in which are to be found the praises of the deities most in vogue in Western India.

SIMPLE LESSONS FOR EARNEST LEARNERS.

THE VICTORY.—IV.

"I have overcome the world."—*John* 16 : 33.

Two clauses remain of the verse we have been considering:—"Be of good cheer; I have overcome the world." These words contain an argument. We may see the force of it best by transposing the clauses: I have overcome the world, therefore, be of good cheer. Thus there is a fact stated and an exhortation given which is based on the fact. It will be well to consider the words which state the fact first, and then we shall be better prepared to understand the exhortation and the reason why it is given.

"I have overcome the world." The earth at first with all that it contained was a fit heritage for man as he came from his Maker's hands. It was a world of beauty to the primal pair. It had all that was needed to satisfy man's bodily wants and to convey pleasure through the medium of the senses. The Lord pronounced it "very good" on creation's morn. It was a beauteous heritage for holy man. But at Satan's suggestion, man plucked the wreath of innocence from his brow; and this world which God had made so lovely and so fit a dwelling-place for our race, afforded materials which in the tempter's hand were used as instruments to bring men down to greater depths of iniquity and work out their greater misery. Fallen man learned to use his members as instruments of unrighteousness unto sin. Grasping the gratifications which this world afforded, he recklessly abused them and turned the good gifts of God into a means of transforming innocent desires and appetites into base and solid passions. A host of evils rose up as the result of this development. Sinless appetites became perverted into gluttony, drunkenness, and grovelling sensuality. Sinless desires became so transformed that men clutched their gold with a miser's hand; or quenched the altar fires of faith and liberty and took their seat on a tyrant's throne; or saw—or thought they saw—some superiority in themselves and therefore filled their empty hearts with vanity; or traced a few links in God's providential dealings, and being unable to grasp the whole chain said with all gravity and with the assumed wisdom of an oracle; "No plan, no chain of providences, no God."

But it would be vain to try to catalogue all the wickedness which the human heart has devised and all the evils to which man's abuse of the world has led him. We shall not know all this in its fulness till the revealing day declare it. We must subscribe to the confession—The world and its prince have overcome our race.

But these in turn have been overcome. Christ is the victor over them. He resisted all the temptations. The prince of this world cometh, said Jesus, and hath nothing in me,—no vulnerable point where he can fix one of his fiery darts, no desire which his most alluring fascinations can pervert into a sinful passion, no appetite which his wiles can degrade into a sinful lust. Being possessed of peerless power and matchless wisdom, no one could ever have attained to such fame among men as Christ. But Jesus never gave place to thoughts like these. Satan could find no flaw in Him. The world and its allurements had no attractions for Him. The thoughts which are the first germs of sin were not suffered to enter His heart. He was holy, harmless, undefiled, and so separate from sinners that He was infinitely raised above them in transcendent purity and holiness. Yet he did not stand aloof from sinful men. Just as the pure sunbeam remains unsullied though it plays on a mass of foul filth and corruption, so the Son of Man was sinless and spotless though coming into constant contact with moral pollution. The world and its ruler overbore the first Adam and led him captive; Christ the second Adam, was proof against all temptation and thus He overcame the world.

Death, as much as sin, is also a part of the system of things in which we find ourselves. And Jesus conquered death. I have power, He said, to lay down my life: but He also said, I have power to take it again. Death had no power over Him except as He pleased. He stooped to die for His people's sake, and in His rising He gave death his death-blow. From His Mediatorial throne we hear Him proclaim, "I am He that liveth and was dead, and behold, I am alive for evermore." Thus Jesus resisted all evil and all Satan's allurements to it: and though he submitted to die, He vanquished death. He overcame the world.

Thus the Messiah did what He was expected to accomplish. The Jews expected Him to be the world's conqueror. And so He was. Not indeed in the sense in which they hoped for the conquest, for they understood not the nature of His kingdom. They looked for a great prince who would subdue the nations and raise the Jewish people to the highest pinnacle of earthly power and glory. They knew not that Messiah's kingdom was not of this world. They did not understand that the rule He was to set up was the reign of God in the hearts of men. The victory He won was far more difficult of achievement than the one they expected Him to gain. A mere man might have done what they looked for. Nebuchadnezzar and Alexander were great conquerors, but did they ever win such a victory as Christ's? Who of the world's heroes has ever gained complete mastery over his own heart and its desires and affections? Did any one of them overcome the world as Jesus did? Not one. He had no armed phalanxes with Him, and yet no other of the sons of men ever achieved a conquest like His. His was a peerless victory.

And yet when these words were uttered, Christ did not seem a conqueror to human eye. He had a mere handful of followers and troubled anxiety was pictured on the face of every one of them. He Himself was on the eve of crucifixion, about to suffer as if He were the vilest criminal. But He did not shrink back from this, for without it His conquest would have been of none effect.

O, what a victory and what a victor! When the end was approaching, He could say to the omniscient Father, "I have finished the work which Thou gavest me to do." As He reviewed His whole life on earth, there was not a single thing He wished changed. If, He had had it all to live over again, He would have uttered the very same words, would have prayed the very same prayers, would have done the very same works. Not the slightest thing would He have wished to change. Well indeed might He say, "I have *finished* the work which Thou gavest me to do." Never was there such a victory and such a victor over the world as this.

Christ our exalted King is now enthroned in heaven. He has not laid aside His conquering power. All power in heaven and earth is given to Him, and this mediatorial authority He exercises for the advancement of His glory and the extension of His kingdom in the world. In executing His kingly office, He subdues the hearts of men and brings them into subjection to Himself; He rules over the world and rules in the hearts of His own people; He holds His enemies in check and makes even the wrath of man to praise Him; He keeps His people as the apple of the eye and no one is able to pluck them out of His Father's hand. The heathen are His promised heritage, and the day is coming when the Heir will claim His own. O, for the glorious time when Christ, the King of Zion will sway His golden sceptre over a loving and obedient world!

OMEGA.

THE AMENS OF CHRIST.—XXXVI.

VERILY *I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.* Luke XII. 37.

It is very remarkable how our Lord was able to give instruction to the church of the far future in words addressed to the little company of disciples who attended on his ministry. It is wonderful how appropriately they acted the part of our representatives, as though they were delegates from all future generations of Christians to receive and convey the words of Jesus. Yet they had no thought of this at the time. They heard for themselves and were simply intent on getting their own hearts filled and their own lives influenced by the doctrines. And in fact it was in this way that the words addressed to them became fruitful in blessing to the church of aftertime. Those words would have profited us little if they had not entered into and controlled the lives of the apostles. God's truth requires a highway of faith; its pathway is through the hearts and lives of believers.

Here we find Jesus speaking in the most natural tone imaginable of the coming of the Son of Man. He is there in the midst of them and yet talks of his coming to them as something future and something to be constantly looked for. Is he only half come? Do we look for another? Is not he himself the Son of Man, the long expected Messiah? Well, in one sense he is only half come. You know the prophecies of the Old Testament and the terms in which they depict the king-

dom of the Messiah. You remember how they describe the Messianic reign as incomparably glorious and universally triumphant; how all nature is represented as becoming jubilant in the day of that glorious dominion. You follow Jesus of Nazareth from town to town, from village to village, not in state and pomp and external glory, but with great quietness and unbotrusiveness. He performs miracles, it is true, but they are miracles of quiet beneficence, works of mercy in behalf of lepers and paralytics and demoniacs, for the most part men of the poorer classes. And after he has left a town or a district, things go on very much as they have always done; his words dwell in the hearts of a few, but the majority have turned to their old occupations and habits as though no ripple of influence had stirred their hearts. And thus it seems likely to go on. That mighty and all-subduing influence which we would have looked for, where is it? Where is the Messianic sceptre that is to strike terror to the hearts of all the nations, tribes and tongues of earth?

The Son of Man is yet to come in his glory. There is to be a time when his servants shall be by themselves, and when it shall behove them to live in constant expectation of his coming and in preparation for it. He is first to be taken from us; how, we know not; but he is to go away, as when some lord goes to a far country to find a bride, and his servants are commanded to wait for the happy advent of the bride and bridegroom, and have all things in readiness, so that it may be made manifest that even when absent he lives in the regard and deference and affection of his servants. Blessed are those servants whom the lord when he cometh, shall find watching, with loins girded and lamps burning. They will not have been told beforehand in what day, in what watch, he will come; all they know is that he is coming and may come at any moment. Some who profess to be the servants of the Lord Christ, will, in those days of prolonged expectation and deferred fruition, give melancholy proof that their devotion to the Master was merely ostensible. They would have had patience to wait for a little; their faith in his return would have held out if it had not been subjected to a severe test. What floods of time roll by and bring him not; all things continue as they were from the beginning; why should we stand in awe of a mere semblance of authority? deprive ourselves of liberty when not the slightest reason appears for it? deny ourselves of many gratifications because of this most shadowy possibility? Evidently, the intention is that we should take matters into our own hands; act as plenipotentiaries; administer the affairs of the church according to our own ideas. The Master is withdrawn that we may have mastery, and seek our own honor and advantage.

Look on this picture and on that, and tell me which best describes the churches of the present day. From the day of Pentecost, the apostles and their fellow Christians watched with girded loins and blazing lamps for the return of Jesus in the glory of the Father and of the holy angels, in his own glory, with myriads of saints in light. And what is singular is that the more they had fellowship with Christ and spiritual communion with him, realizing his gracious presence, and daily receiving communications of his love, the more ardently they looked for his advent in glory. On the other hand, they who had little faith and spiritual life, and who could only conceive of Christ as far away on high, in unknown mansions of his Father's house, were little affected by the doctrine of his future advent. It is as Christ is formed in our hearts, that he is to us the hope of glory. He that has this hope in Him, purifies himself even as he is pure. But how is it with the churches of this time? Is it difficult to find communities of so called Christians, great world-wide Churches, answering to the description of the servant who said in his heart, My lord delayeth his coming, and then began to beat the men-servants and maid-servants and to eat and drink and be drunken? What have we here but priestcraft and self-will and pride and violence and self-indulgence? We need not go far to find examples of this. How is it with us? Are we among that blessed number who, if the Lord of glory should appear to-day, to-morrow, or ten years hence, or at any time you please, would be found doing his very will as though he had been present all the time, and acting in all respects as faithful stewards? Then, the glory of that hour shall be our glory. Then shall it be seen that there was the highest wisdom in serving such a master, and in not using for ourselves at all the liberty left us. Whoever heard of a Prince who, bringing home his bride, makes a feast for his retainers and waits on them at table? But something like this shall be seen when Jesus comes to his own. Not that he will demit his glory; but there will be a startling revelation of the way in which he has arranged for the exaltation and felicity of his waiting ones. His waiting servants shall be as his bride in honor and glory; and his bride shall be as himself.

What is Truth?

I. Concerning God.

God is a Spirit. (John iv. 24) We know spirit chiefly by consciousness; know it only in its connections with matter; know that its attributes are quite distinct from those of matter; that it has power to control matter. God is a Spirit; has no dependence upon matter or the laws of matter. He was all that he is, before any matter was; matter might cease to be and God remain the same. The whole material universe is but the scintillation of his will; so infinitely superior is spirit. Nevertheless we may not despise matter. It is through the material that God the Spirit is pleased to be known. By means of it there is communication between His and our spirit.—It is hardly a fair translation to say, God is a spirit; a more correct rendering would be, God is spirit. In God the Spirit we live and move and have our being, and the thought of our mind is present with him as much as it is with us.

No man hath seen God at any time. (John 1-18.) This statement is made at the very outset of that Gospel which specially treats of God manifest in the flesh. The material eye is formed for the purpose of receiving material things, and is utterly incapable of looking at spirit. It would be absurd to talk of looking at character, at thought, or at power, with the physical eye. Nor is matter a condition of personality. Where there is character, purpose, choice, power, there are all the elements of personality. But we have no reason to believe that spirit manifests itself to spirit without the agency of matter. The Spirit of God influences us by the truth as embodied in the word, and the word is just the deposit of what once flowed through human lives. When Christ was on the earth he could say, He that hath seen me hath seen the Father; but he did not mean that any one could see the Godhead by direct vision. They saw a man before them; one that was to suffer and die; they became acquainted with the spirit within him, as we come to know each other's spirits, by the instrumentality of the body; by the words of his mouth, the works of his hand; by inference from outward and visible effects; gradually they came to know the true Christ inhabiting this flesh; then they were taught that He whom they had thus come to know was God. God is invisible; God is manifest; so far from conflicting, one of these truths is just the complement of the other. When the apostle (Col. I. 15) says that Christ is 'the image of the invisible God,' he means that God is cognizable in Christ, is shown to us in him.

Who only hath immortality. (1 Tim. 6. 16). Exemption from death is the strict meaning of the word. The meaning is not that God is the only being not liable to die; but that He alone has in himself this exemption. If others are clothed with immortality it is by virtue of his gift. There is death in the universe, and, save God, there is nought in the universe which is proof against that death, except so far as it pleases God to defend from it. God only hath immortality and it is only in union with him that we can obtain it. This immortality does not merely signify unending existence; to understand it we must understand what life is and what death is, in the scriptural sense. The devils have not immortality, exemption from death, being already dead, having no true life. When Adam plucked the forbidden fruit he separated himself from him who only hath immortality. Most comprehensive and most glorious then is this divine attribute. It is as it were an open portal through which we catch a glimpse of many divine perfections. What a matter of unspeakable congratulation it is that there is one Being whom evil in no form or shape can ever approach; a fountain of life, a treasury of light, in whom ten thousand universes might forever find all they need and leave Him not one jot the poorer; in whom the glory and happiness of all creatures for all time are to be found and reaped and never found the less. This one word, rightly understood, would fill all worlds with joy.

He is the living God. (Jer. x. 10) Living in a sense not applicable to any other being. His life is underived, independent, essentially inherent. All other life is derived from him and dependent upon his will. "In him we live and move and have our being."

Correspondence.

To the Editor of the "Bombay Guardian."

TABLES OF MORTALITY.

Sir,—Tables of Mortality seem to show that in England men die now at an earlier average age than they did thirty years ago. How is this to be accounted for? May not the change that has taken place in the mode of producing food have something to do with it? The forcing system is the one in vogue now. Men cannot wait now for their beef and mutton till their cattle fatten on the *rich* pasture lands; the cattle must be got ready for the market in business fashion and so they are shut up in dark houses and stall-fed on oil-cake and whiskey *grains* and other stuffs that will soon swell them up and make them look large and weighty when they come to the butcher's block. The same system is followed with reference to agricultural produce. The old plan of using only farm-yard manure is too slow and so the soil must be stimulated by artificial manures—by guano and superphosphate of lime and bone manure and so forth, all of which might be very good in their way were they always equal to the sample examined by the chemist. Human food, therefore, cannot but be changed in its essential qualities because of the changed mode of producing it. Has it been deteriorated or improved? The question is one for the chemist. It is almost certain that his reply would be that the human food now raised is not so well fitted for nourishing life and promoting vigorous health as the food produced in bygone days by less artificial means. The question is worth considering, may not the change that has occurred in the mode of producing human food have something to do with the alteration in the rate of mortality?

Another matter which perhaps bears on this subject. Children are sent in swarms into factories, and men and women are huddled together in places where pure fresh air is seldom if ever breathed. Rising higher, we find schools largely attended which promise to 'do the boys' so as to meet the demand for a Cicero at 12, a Bacon at 16, a Newton at 20. The poor little fellows have so much to get 'crammed' into them in a given

time that there is generally a dark foreboding of coming punishment looming before the mind if the eyes are ever turned toward the play ground. What a paradox! Shrunken eyes, hollow cheeks of ashy paleness, a look of care in a face 14 years old which moves about accompanied by as brisk-less a tread as if its owner were a man of 45. Woe's me for the forcing system!

In reference to the increase in the rate of deaths, it ought not to be overlooked that in these days, through improved medical skill, many sickly children are enabled to tide over the critical periods of early life and lengthen out their days. So that on this account we should expect a larger proportion dying now in youth and early manhood than thirty years ago, and a smaller proportion dying in infancy. It may be too that two generations back there was on the average a more robust race of men than now, because then sickly children never got beyond infancy.

There is a kind of food given to many children now-a-days which ought to be cried down. Some mothers think they are treating their little ones with tenderest care when they give them plenty of corn-flour and arrow-root—stuffs which have enough in them to support life, but have not one particle of the substance required for the growth of the body, or for keeping up, much less increasing its vigour. What wonder is it that there are so many weak and sickly children? Look at many a poor man's child. The little fellow has no one to look after him but (perhaps an urchin two years older than himself, who for sake of play often plays the truant. Such "dainties" as sago and arrow-root never cross the child's lips; he gets a little of "what is going," the top of an egg, a bit of beef, a nice scrap of mutton, a little soup or broth; as soon as he is able, he measures his strength with other "men" like himself; and he grows up a healthy, vigorous boy. Were there more reared like him, should we have to mourn over a steady increase in the average death rate?

OMEGA.

Epitome of News.

SATURDAY,—July 10, 1869.

—The Rajah of Bamra, Central Provinces, while bathing in a tank was bitten by a snake. All the magicians and hakims of the country were summoned, but failed to recover him.

—The Br. India S. N. Co., have lost about Rs. 50,000 worth of stores by a fire at Pilot Bunder, caused by a spark from the engine furnace falling on a cadgan roof. We suppose that metal roofing will now be put on.

—*Bombay Gazette*: "Yesterday morning about three o'clock the captain of the *Catherine Rankin* now in Bombay harbour, jumped overboard and was drowned. He had appeared unwell for a few days past, and we hear that he had had a sun-stroke.

MONDAY,—July 12.

—A man has been hanged at Saharunpore for murdering his daughter-in-law whose offence consisted in having drunk some milk without his permission!

—*Friend of India*: "We receive from Mandalay good accounts of the prospects of the Anglican Mission, which are clouded only by the state of the political atmosphere. On his arrival at Mandalay the Rev. Mr. Marks found the school-house and his own residence all but completed. They are really noble buildings, plain and rough, but excellently well-adapted for their purpose. The teacher's house is being erected, roads made, wells sunk, and out-houses prepared with great alacrity. It is hoped that the Mission School will be opened on the 21st instant. The King received Mr. Marks very courteously on the 11th June and confirmed all his previous promises. He undertakes to support the school and to pay all its expenses. He will send nine of the young princes to be pupils. Many of the young men of the best families in the place have already attached themselves to Mr. Marks. The plans for the Church are not yet ready."

"Mr. Newton's report on the acquisitions to the British Museum during last year, states that the excavations in the Great Theatre and near the Magnesian Gate, at Ephesus, have been continued by Mr. Wood, and a large collection of inscriptions and other antiquities has rewarded his researches. Among these may be especially noted a very long inscription recording various gifts of treasure with which Vibius Salutarius endowed the celebrated temple of Diana at Ephesus. This inscription contains transcripts of a number of decrees, in one of which the consuls of the year 104 A. D. are mentioned; in another document allusion is made to the Emperor Trajan as then reigning. The date of the entire inscription is probably not much later than A. D. 104. It contains some curious particulars relating to the endowments and ritual of the temple of the Ephesian Diana, such as lists of votive statues in gold and silver, with the weight of each offering, the regulations under which such sacred objects were to be carried in processions; and the uses to which certain funds, the proceeds of these dedications, were to be appropriated. In the list of statues in the precious metals, dedicated by Salutarius, are several figures of Diana with two stags. These were, no doubt, such representations of the Ephesian goddess as, at the time of St. Paul's preaching, were manufactured in such abundance at Ephesus by Demetrius, the silversmith, and his brother craftsmen, and which so frequently occur on the coins of Ephesus struck under the Roman Empire. Five blocks of marble have been discovered, containing decrees of the people of Ephesus, made in the fourth century B. C. From the internal evidence of the inscription, it appears that these blocks were originally wall-stones of the cells of the celebrated temple of Diana which, on the destruction of that part of the edifice, must have been transported to the Great Theatre and there used as building materials."

—The Rev. W. W. Malet, Vicar of Ardeley, Priest of the Church of England and member of the order of St. Joseph, went on a pilgrimage to Rome lately with a fellow pilgrim, Prior Cyprian of St. Augustine's, Bristol. They had an interview with the Pope, which father Malet thus describes:

"The Pilgrims ..... were conducted to a fine room, ornamented with tapestry representing the miracles of our Lord and Saviour. His Holiness soon entered, preceded by his major-domo and officers. He seemed struck with the view of English Pilgrims, declared by their dress, and at once said: 'It was by the grace of God that we had come on pilgrimage: that it was a good and holy work to strive for the Lord Jesus Christ, the great Head of the Church had commanded it, and it was sad to see what bitter divisions had sprung up among Christians. That where we were going we should see only the one Sepulchre, and learn from that the Unity of the Church; and that as there was only one Lord, there could be only one Faith.' The elder pilgrim asked permission to say a few words: He expressed their thanks for this opportunity of an audience with his Holiness. They were pilgrims for the restoration of Unity; and Rome was the first step to the holiest place, for here was the 'crib of the child Jesus;' here the earth was consecrated by the blood of St. Peter, St. Paul, St. Jude, and thousands of other martyrs. They had not set out on a voyage of pleasure, or mere curiosity, but as real Pilgrims, unworthy of themselves but moved by the Holy Spirit. With this object in view, they represented thousands in England, who continually prayed for the reunion of Christendom, and in heart would be with them at the sacred scenes of its origin, and in every communication with fellow-Christians. No doubt His Holiness was aware of the great revival which was going on in the Church of England, proving that though in times past, Satan had tried to lower her to a mere sect, she was a part of the true Catholic Apostolic Church. He might instance, as 'signs of the times,' the restoration of the sacred fabrics; the increased reverence for the 'Blessed Sacrament' as the 'Christian sacrifice;' the acknowledgment of the five Sacraments, besides the two 'necessary for salvation' the others never having been denied by our Church; the restored reverence to the Blessed Virgin as the mother of God our Saviour; the restoration of sisterhoods and brotherhoods, under vows and rules, for works of faith and love, of two of which, St. Joseph's and St. Augustine's, they were the representatives, (one a priest, having come forth commended both by the Archbishop and Primate of England and by the Roman Archbishop there); the restoration of prayers for the departed, and of communion with the saints 'gone before;' the greater confidence and freedom of intercourse between the English and Roman Catholics in Great Britain and Ireland; ecclesiastical equality between the Roman and English Clergy, &c. All these were signs, they humbly suggested, that the time was come to abolish the sad division and to restore intercommunion. England has her holy orders and ordinances of worship from Rome. She recognises his Holiness as the chief Bishop of all. From him came the British sovereign's title, 'Defender of the Faith;' and the British Primate's 'Pallium.' Every thing was ready for His Holiness to dissipate the division by 'Recognition.' Although these might not have been the very words of the Pilgrim's adress, they are the meaning of it, and most kindly, was it received by the Pope, who then gave them his benediction, laying his hands on their heads, making the sign of the cross, and saying, 'you are blessed, and all that you have about you, in the name of the Father, and of the Son, and the Holy Spirit: go forth in peace.' Mr. Malet then proceeds to argue, that as his interview was obtained on the strength of the various documents, before mentioned, which he had laid before Monsignor Talbot, the Benediction may imply an earnest of the Recognition, for which he was seeking, and an ultimate reunion."

We are indebted for the above extract to the *Indian Church News*.

—A Madras contemporary announces the death on the 28th ult. of the Rev. T. Brotherton, M.A., (Cantab,) one of the oldest missionaries of the Society for the Propagation of the Gospel in Foreign Parts. He took part in three services on the preceding Sunday, and it was only that night that he was attacked by billious colic to which he rapidly succumbed. He had been thirty-five years engaged as a missionary in Tinnivelly, and his sudden loss is much deplored. He was close on sixty years of age.

—The "Engineer" states that a Mr. Morgans has for the last fifteen years, been maturing a plan by which ships of two thousand tons burden with their cargo on board are to be conveyed across the Isthmus of Panama in large tanks, running on twelve or more lines of railway and drawn by eight locomotives. The passage is only to occupy about one hour and a half, and Mr. Morgans says that there will be no difficulty in carrying it out.

Of course not.

—*Englishman*: "A Native paper says that Scindiah has sentenced a man to be hung for imprisoning a pair of young people with a view to sacrificing them in some horrible religious rites."

TUESDAY,—July 13.

—*Bombay Gazette*: "We understand that Government has determined to established a Guzerattee Vernacular Class at the Grant Medical College on the principle of the existing Marathi Class."

—Galle telegram: "The Mikado's troops have taken Matmai. Hakodate was to have been immediately attacked. A conspiracy has been discovered at Soochow to set up another Taiping rebellion."

—42,000 foreigners in Paris left by the railways, at the beginning of the recent outbreak.

—*Bombay Gazette*; Paris: "The approaching conclave for which Pope and Cardinals are preparing so busily at Rome, and at which are expected 922 Archbishops and Bishops (of whom about 600 are of Latin races), is beginning to call forth various symptoms of hostile opinion among the Catholics themselves. The *sommités* of the French church are by no means pleased with the intention to erect the doctrines of Papal Infallibility, the Temporal Power of the Papacy, and the Immaculate Conception of the Virgin Mary, into dogmas of the faith; the Austrian jurisconsults are busy examining fifty-two points of Austrian law in reference to the coming assembly; and the Catholics of Coblenz have just sent to the Bishop of Treves a remonstrance against the intention to make articles of faith of the three propositions in question: they protest against the direction which the Jesuits are endeavouring to impress on the approaching Council, by inducing it to defend the doctrines of the *Syllabus*, which 'are at variance with the entire current of modern civilization,' and declare that the Catholic faith, being perfect and complete, has no need of any new dogmas."

—A Hindoo woman was walking by the side of a well at Nepean road, when, on looking behind to see her child who was following her, she slipped into the well and was drowned. Is there no public office to ask the Municipality why wells are left in that dangerous state?

—Government have made the Elphinstone Land and Press Company, an offer for their property which consists of immense reclamations with

wharves, basins, godowns &c. on the Harbour side of the island, They offer the par value of the paid-up capital of the Company, in four per cent stock, at the price of 93.

The *Times of India* says: "In round numbers, the actual cost to the shareholders of this huge estate which Government proposes to liquidate by handing over its own securities, is about Rs. 1,56,00,000 (£1,560,000)."

—The same: "It is reported from Surat that a Parsee female, a resident of Broach, is awaiting trial on a charge of murder. A brother of hers had been on service abroad for a number of years, and returned, as was believed, with a large sum of money, and lodged temporarily in his sister's house. Late one night, the woman went up to her brother's bed with a knife, put out the light, and cut the throat of the sleeper. Soon afterwards, she answered a knock at the front door; and the person, who knocked, on entering the house, asked her for a drink of water. This person was the brother whom she believed she had murdered while he slept. She then ran upstairs with a light to the bed, and discovered that her victim was her own son."

WEDNESDAY,—July 14.

—*Indu Prakash*: "The person who has caused the present troubles to two of the passed native candidates at the last Civil Service examination is correctly given out to be a *native*. He is a Bengali by the name of Dutt, with whom the native candidates had taken quarters for some time immediately on their arrival in England. Dutt is described as a man 'whose income is chiefly derived from teaching Hindustani and Hindee to the selected candidates.' He has married an English lady, by whom he has got two children. His legitimate income being not sufficient to maintain them all, Dutt is often obliged to borrow what he finds afterwards unable to repay."

—From the annual report of the convict settlement of Port Blair we see (writes the *Englishman*) that contact, superficial though it be, with a superior race, is bringing about its usual result. The natives of the island are fast dying out, and their gradual extinction appears to be due in no small measure to the luxuries of the home. Clothes they cannot be induced to wear, but they show less disinclination for spirit and tobacco. The very abundance of food they get in the home is said to be in every way injurious to them, and their morals have become undermined as well as their health. Very little progress has been made in taming these savages; and Colonel Man does not seem to be hopeful on the subject.

—*Poona Observer*; "We hear that cholera is raging amongst the pilgrims who went from Ullundee to Punderpoor the other day. These absurd and wasteful pilgrimages, are the source of more disease and immorality than can be well estimated. Prayers are being permanently offered up in the city temples for rain. The various gods, by way of reminder, have been dipped in water."

—We are glad to learn that J. Cruickshank, Esq., M. D. Bombay Army, private physician to His Excellency the Governor, is to be appointed to succeed Dr. Wiehe as Inspector General of Prisons in the Bombay Presidency.

—*Bombay Educational Record*; "There is nothing whatever in the Bombay University Calendar from which the acutest Bengali in existence could infer that the age of Mr. Shripad exceeded 21 in the month of May last. The University Calendar gives Mr. Shripad's career as follows:—Matriculated 1864, F. E. A. 1866, B. A. 1868. The utmost we can infer from this—whatever a Bengali may be able to do—is that, having 'completed his sixteenth year' in November 1864, Mr. Shripad will have completed his 21st year in November 1869. From the Calendar alone, and we presume the Bengali had nothing else to go upon, no justifiable inference can be drawn that Mr. Shripad was more than 21 last May. As we said to begin with, there is something yet unexplained in the matter."

—A writer in *Temple Bar* gives a very interesting account of a service in the private chapel of the Tuilleries at which he was present. We make some extracts: "After a somewhat tedious delay, the procession of the clergy filed in through a side door close to the altar; choristers, with their long cassocks of scarlet cloth falling below their muslin surplices, and their arms folded over their broad blue sashes; priests, walking two and two; then the bishop who was to preach; and lastly, the archbishop, whose vestments were certainly the most splendid that could well be imagined. For some time these dignitaries sat in their places studying their breviaries with much attention, until at length they were roused by a sign from an individual who seemed very much out of place, standing where he did close to the altar, for his dress and appearance were exactly those of a respectable butler with only the addition of a gold-laced cocked-hat, which he held in his hand. Some mystic movement on the part of this functionary intimated to the clergy that the Emperor was at hand, and rising from their places they filed out of the chancel and walked down the central passage to meet him. At the door they waited some time, and then the pompous-looking butler, if butler he was, advanced in front of the altar, and proclaimed in a loud voice, "L'Empereur!"

"I must say this part of the ceremonial appeared to me to be in extremely bad taste in a church—as it was exactly like the announcement of a visitor in a drawing-room. Then the clergy returned towards the altar, and following closely after them came first the Prince Imperial—an exeeepingly graceful, gentle-looking boy—appearing taller than he really is from the slenderness of his figure—with smooth dark hair, and a pale, thoughtful countenance, which has a very pleasing but rather melancholy expression. He is not at all like the Bonapartes, but resembles his mother, though he does not possess the striking beauty which must in early youth have characterised her fine face. He was dressed simply in jacket and trousers, but in mourning for that other Prince, like himself, the only son and heir of royal parents, whose young head has been laid low in the dust of death. The son of Napoleon III. came forward, bowing from side to side, and took his place on the smallest of the chairs in front of the altar. Immediately after him followed the Empress: she has now only the appearance of a woman who has been very beautiful, as her fair face is somewhat faded and worn; but there is a great charm in her refined and delicate features, and in the extreme grace of her movements.

"By her side walked the Emperor, steadily, as if to him the whole thing were simply a business which had to be gone through, and the sooner the better. Napoleon III., short as he is, and now, in advancing years, decidedly stout, is still a striking-looking man. That large head—too large in proportion for the size of his body—those strongly-marked, resolute features, seemed well fitted to the man, whose ever-working brain teems with the destinies of nations, hides in its hidden cells the projects which may one day fling the whole of Europe into convulsions. His hair is now of an iron-grey, and so are his moustaches and small, pointed beard; but there is no sign of any decay of force in the Emperor of the French; he has the look more than any one I have ever seen of *un homme capable*, which untranslatable term seems specially to characterise him. They went forward at once and knelt down on the *priedieux* prepared for them. I believe it is only during Lent that they perform their devotions there in view of the congregation. At other times they occupy a gallery, where they are not seen at all.

"The service commenced with a Litany, very well sung by an unseen choir, and then the Bishop ascended the pulpit, and the chairs of the Imperial party were turned round so as to face him, by which means they were also brought in front of us, and separated from our seat only by some four or five grey-headed, weather-beaten officers of high rank, who formed the Emperor's suite. The sermon proved to be one which powerfully affected both the Emperor and Empress, for it so happened that the young prince's birth-day of thirteen was to occur in two days, and the whole of the latter part of the discourse referred to this young child, in whom such high hopes centered.

The first portion of the sermon consisted of a very able comparison between the man who lives for the honours and pleasures of this life, and he who tramples under foot all earthly desires, and seeks the glory of God and the joys of heaven alone. None could have told from the impassible face of the Emperor what he thought of the sermon, or whether he thought of it at all; up to this moment he had remained looking fixedly before him, with a keen, thoughtful gaze, which seemed to penetrate far beyond the walls of the Tuilleries. But now the Bishop began on a theme which riveted his attention at once:—

"'I have spoken,' said the preacher, 'of the triumph of him who enters as a conqueror into the kingdom of God, and I am reminded of an anniversary which will take place the day after to-morrow; for it was the saying of our most saintly king of old—that the crown of France is second only to the crown of heaven; and those words impel me irresistibly to a consideration of the destinies of that young child who is inheritor of both, and who stands even now on the threshold of another year, which carries him another step on that path which cannot fail to be a marked and eventful one on earth.

"He then went on speak of the great interests which hung on this young life, of the pomp and glory which had surrounded his birth, and would, he trusted, surround him to the end; and, with the sanguine hopes of a devoted adherent of the second empire, he predicted a glorious destiny, alike on earth and in heaven, for that child of many hopes. He trusted, he said, that long after the men of the present day had all passed away this young prince would wear the crown of France in peace and prosperity, and surrender it only for the brighter crown of heaven whose glory would never fade throughout the eternal ages. And as the Bishop spoke thus, the fair face of the Empress flushed and paled with emotion, and the keen eyes of the Emperor looked out from under the shaggy eyebrows, and fastened on the face of the preacher with a softness of expression of which they had scarcely seemed capable; while the young boy, towards whom the eyes of all were turned, bent down his graceful head till his face was completely hidden.

"To me, while the Bishop spoke, there came back the memory of a scene I would fain have forgotten at that moment. The chapel of the Tuilleries, and the grey sky and snow-clad earth, all seemed to vanish away, as a vision rose up before me, glowing in summer sunshine, of the beautiful gardens and place of Schonbrunn at Vienna, where the only son of another Napoleon, born to the same inheritance, object of the same high hopes, passed through those years of early youth on which his young successor now was entering. But passing from the sunny gardens where that short and most sad life was spent, my thoughts were constrained to turn to a dark vault, where a coffin was once pointed out to me as the last receptacle of the ashes of that 'King of Rome,' heir of the first great Emperor, who had gone down mysteriously to his grave in the brightest years of opening youth, before the crown of his birthright had ever touched his brows. How many ominous points of resemblance there were between the early destinies of the dead and the living 'son of Napoleon!' The record of that first young life is sealed up and laid aside for ever; but over the opening page, where the history of the second shall be written, dark shadows are already stealing, which seem to indicate that for him, no less than for the early dead, it will be a blessed thing if the crown of heaven proves a surer inheritance than that of France."

—We do not exactly understand why a scientific instrument called pluviometer is necessary to measure the amount of rain that falls. One would fancy that almost any circular vessel with a flat bottom and a scale would answer the purpose. A slight error in the adjustment of a pluviometer will render it very deceptive. The fall of rain for the Fort is measured in Fort Gorge; that for the Esplanade is measured near the Marine Lines; it is but a four minutes' walk between these two points; yet, while the former records 36 inches the latter records 24. We understand that the pluviometer used at the latter place is found to have been wrongly adjusted, and its reports have consequently been all wrong.

THURSDAY,—July 15.

—*Bombay Gazette* on the rejection of the Life Peerage Bill; "The secret of the rejection of the Bill, at the eleventh hour, is the strong repugnance which is aroused by the faintest attempt to tamper with the hereditary peerage. The feeling is so powerful that it is matter for wonder how the Bill was ever carried to the brink of the third reading. Probably the Peers were at first influenced unconsciously by the strong stream of Liberal opinion. Reflection decreased their liberality day by day, and beginning by reducing the number of annual creations permitted, they ended by throwing out the Bill altogether. It probably grew upon their Lordships that the concession was but the "thin end of the wedge." Moreover it was an admission that able men, without great wealth, might make effective Peers; whereas the theory of the Lords is that real property alone is a minimum qualification for the Peerage; that brains in addition to landed estate are desirable, yet that possession of real property

is almost synonymous with the possession of ability sufficient to perform the duties of the station."

Is the theory of the Commons essentially, different? As a rule, who can enter the House unless he has £5,000 to spend in his election?

—Q in the *Bombay Gazette*: "The Elphinstone Company never was a bubble company, as witness the work that has been done in nine years and the skilful manner of its execution. By securing that property Government will enter on possession of a public work which would never have been executed but for the enterprize of the firm of Nicol & Co. We owe it mainly to the public-spirited Flemings that Waree Bunder is not now the plague spot of the island, and that instead of a pestilential foreshore we have a magnificent wharfage front carried far out into deep water, and a well laid out background capable of supplying a large trade with abundant storage space. Government may delightfully anticipate the resumption of the Waree Bunder site as a well-executed wharfage scheme, and the Harbour Board may join the jubilee; while both together may become congratulatory on the change of masters which the property is about to undergo. But for me the work of the Elphinstone Company has had its greatest admiration as a saintary undertaking. Those only who knew what Waree Bunder was before 1860—a bed of rocks and foul mud, the great open public necessary of the city, and a fertile source of more than one of the diseases which destroys human life by hundreds or thousands annually—those only can appreciate the sanitary advantages of the marvellous change."

—Galle telegram: The war in New Zealand appears to have been suspended for the winter season. The schooner Dauphin, of Queensland, with 100 natives of the island of Tanna on board, has been seized as a slaver by H. M. ship Rosario and sent to Sydney.

—In another case of accidental drowning the jury find: "That the accident was entirely owing to the negleted state of the parapet wall round the well.

—*Times of India*: "Intelligence has reached the Government of India, that the whole of the Kirghiz tribes located south and southwest of Orenburg, have risen against the Russians, and have succeeded in isolating from each other, and from every other source of relief, the quadrilateral of Russian military stations in the country to the east and south-east of the Sea of Aral. The stations referred to are respectively named, Fort Karabuta, Fort Orenburg (not the city of that name), Fort Aralsk, and Fort Embansk. All communication between Orenburg and Tashkend, and the other recent Central-Asian acquisitions of Russia has thus been completely cut off. The Russian military force in the vicinage of the quadrilateral does not exceed two thousand men, while the aggregate number of Russian troops scattered along the immense stretch of territory from Orenburg to Tashkend falls far short of any estimate that has been formed of its strength either in this country or in England. Great exertions were being made to push forward reinforcements from the older Russian provinces; but, on the other hand, it is equally indubitable that all the Turcoman tribes north of the Hindoo Koosh are girding up their loins for a simultaneous assault on the Muscovite invaders of their wild country."

—*Deccan Herald*: "At a grand meeting of Shastrees, Pundits, &c., held in Bailbaugh in Kurwayswarra a few days ago to consider the remarriage question, the names of several influential and learned Brahmins of the reformed school—who were present at the late widow marriage ceremonial in Bombay—have, we are informed, been entered in the index expurgatorious by the Poona Bhutts."

FRIDAY,—JULY 16.

—The *Friend of India* states that the Government of India is expected to arrive in Calcutta in the first week of November. H. R. H. the Duke of Edinburgh will arrive about the middle of December, and will spend three weeks in the capital. Governors, Lieutenant-Governors and other officials are to be invited.

—Mr. Herbert Cowell has been elected Tagore Law Professor by the Senate of the Calcutta University. The appointment is tenable for three years. There were six candidates.

—The health of Mr. Knox, Agent, G. I. P. R. does not permit him to return to India, and the Directors have given him £3,000.

—*Times of India*; Gogo: "No rain of any consequence has yet fallen in Gogo. Not a handful of grain is sown. Distress already exists, and is daily increasing. The poor are confined to bad food taken in limited quantities. Many with difficulty get one meal in twenty-four hours. We hear that several people in a neighbouring village a few days ago put an end to their existence by opium, rather than undergo the lingering sufferings concomitant on death from starvation.

—Deaths last week 307.

—We have had a copious fall of rain this week, in Bombay.

—Mr. H. N. B. Erskine is appointed Collector of Nasick, but continues to act as Collector of Poona, Mr. C. R. Ovans taking his place, till further orders, at Nassick Mr. J. G. White becomes Collector of Broach; Mr. J. W. Robertson Collector of Sholapoor (continuing to act as Collector of Tanna); Mr. G. W. Elliot Collector of Kaira; and Mr. T. Bosanquet Colletor of Colaba. Mr. A. A. C. Jervoise is to act for Mr. Robertson as Collector of Sholapoor. Mr. J. King, who is to act as Collector of Bombay, receives the substantive appointment of First Assistant Collector of Broach.

—There has been a great flood in Cashmere. The embankment at Srinuggur gave way, and the Europeans had to take refuge on a rising ground and there camp out.

—*Overland Mail*, June 25: "It is officially announced that the ceremony of opening the Suez Canal will not take place till November 17. —The King of Prussia has inaugurated the port for the German Navy at the month of the Jahde. —Eight hundred of the Paris rioters who were arrested have been released. A commission of inquiry into the cause of the disturbances has been appointed.—The Duke of Genoa is said to be willing to accept the Crown of Spain.—The President of the Republican Club at Cadiz has been arrested for speaking disrespectfuly of the Regent.—There have been disturbances at Milan arising out of popular indignation at the attempt on the life of Lobbia.—The Queen is at Windsor, where she has been visited by the Viceroy of Egypt.—The Prince of Wales presided, on June 21, at a meeting to promote a memorial to Professor Faraday.—A serious accident is reported from Aldershot. Two horse brigades in a dashing charge came into collison. One man was killed, and several men and horses injured.—While the sale of the property of the Duke of Newcastle is going on, an application has been made for an adjudication of his affairs in Banruptcy.—Amongst the deaths recorded this week are Lord Cranstoun, Major-Gen. Jardine, S. J. Pringle, Bart., and Capt. Sturt.—Mr. Cadogan, M. P., brings an action against a Swindon newspaper for libel, and an attempt is made to prove, in defence, that the plaintiff, as vice-chairman of the Submarine Telegraph Company, made use of his position to interfere with the ordinary passage of telegraphic messages, for stock-jobbing purpose. This Mr. Cadogan indignantly denies. Many witnesses have been heard, but the decision is not yet given.—The United States government are vigorously repressing filibustering expeditions to Cuba, and have put a stop to recruiting for the insurgents in Cuba.—Proceedings have been taken by the Government against keepers of the principal betting commission offices. —Prince Alamayoo, son of King Theodore, is about to leave England for India.—Disturbances have taken place in several Italian cities, and the King has in consequence returned to Florence.

Home News: "The fact that proceedings in the Divorce Court to annul the marriage of a Warwickshire baronet are in hand is known to all readers of newspapers. The fact that connects this circumstance with two of the most illustrious and one of the most eminent names in England is understood to be this. The revelations that led to proceedings were made by the lady when, from peculiar illness, she was not in the possession of her mental facultics, and she said that which incited her husband to include among the co-respondents whom he proposed to name, the personage of highest station but one. For the charge made by the poor lady, in her insanity, the Prince of Wales has in writing, and upon his honour, assured Sir Charles Mordaunt that there never was the shadow of a pretext, and the notes which have passed between him and Lady Mordaunt are mere commonplaces of courtesy. But the intending plaintiff was not induced to abandon his resolve until sent for by the Prime Minister, and informed by him that the course he contemplated was regarded by his Sovereign as unfriendly to royalty, and a hope was added that a loyal subject would look at the matter in the same light as the Queen did. Then the intention was given up."

—*Bombay Gazette*; London: "I am told that the directors of the French Transatlantic Company estimate there will be 200 miles of cable to spare, after the main line is laid to St. Pierre, and that they will devote this to laying a new line direct from Penzance to Brest, so that English messages may go by a route of their own without passing over our present submarine wires across the Channel."

"We are too apt to forget in England that the lavish hospitalities of the Viceroy have a very distinct and emphatic political meaning; and that, in oppressing his subjects with heavy taxes in order to obtain the means of courting European princes and men of influence, Ismail Pasha is but employing new means to attain the end his family have always kept in view, that, namely, of making Egypt an indedendent Kingdom. The Sultan is very properly alarmed at the way in which his powerful vassal is quietly ignoring him, and entering into negotiations on his own authority to obtain a guarantee of the neutrality of the Suez Canal, and Western statesmen ought to consider that it will be extremely difficult to guarantee the neutrality of any one portion of the land of Egypt without guarantoeing that of the whole country. Such a guarantee would be equivalent to a disruption of the Turkish Empire; and, though 'The Times' has a leading article this week, specially devoted to the glorification of the family of Mehemet Ali, and suggesting that the time has come for crowning the edifice built by him and Ibrahim Pasha, the traditional policy of England in the East cannot be abandoned in this easy way."

"The *Pall Mall Gazette* announces that from the 1st of next month its price will be reduced from two pence to a penny. This reduction is the first-fruits of the success of the "Echo," the evening half-penny paper, which seems to be in a fair way of rivalling the "Daily Telegraph" itself in circulation."

—*Bombay Gazette*: "Last night, we are informed that there were upwards of twenty men on board the wreck of the ship Bucentaur on the Prongs. These men were on board working at the recovery of the cargo of the ship, and the high wind which commenced on Wednesday, and has since continued, has prevented them from getting ashore. One of the men managed to get ashore yesterday on a piece of wood, and he reports that there was no water on board. The contractor for the recovery of the cargo, whose servants these men are, was, we believe, warned not to keep his men on board in such heavy weather as we have had for several days. He has been spoken to regarding the critical position of the men, and an attempt will probably be made to get them off to-day."

TELEGRAPHIC NEWS.

London, July 7th.—The House of Lords have adopted an amendment of clause 29 of the Irish Church Bill, vesting alter in Church glebes (thus received.)—The Duke of Argyll has announced his intention to submit on the 19th inst. a despatch from the Government of India relative to the construction of Railways together with a statement of (their) financial affairs.—The Queen yesterday invested General Jacob with the insignia of a Knight Commander of the Star of India.—The Emperor's speech to the troops at Chalons was not of a striking character. The official journals praise it as peaceful while other papers consider it to be warlike.—The Emperor in a letter to M. Schneider, President of the Corps Legislatif, says that after as before the elections "my Government will continue the work of reconciling strong power with liberal institutions."

8th.—The Committee appointed to enquire into the expenses of the Abyssinian Expedition assembled for the first time yesterday.—Sir Stafford Northcote was examined, and said he had given carte blanche to the Governor of Bombay. He had been surprised at, but did not regret, the large expenditure, because had fewer men and transports been employed, the campaign would have been longer, and perhaps unsuccessful. The Committee adjourned until Friday.—Her Majesty's frigate Octavia has arrived from Bombay.—The Conservatives have carried the Virgina elections. —Telegrams from Madrid announce that a Ministerial crisis has taken place.—The Russian Agent at Tabreez reports that thirty deaths from cholera are daily occurring in that city.

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9th.—The House of Lords have rejected the Life Peerage Bill on the third reading.—In the House of Commons last night, Mr. Grant Duff, replying to Sir C. Wingfield, said that steps had been taken to accelerate Indian appeals.—In reply to Mr. Kinnaird he said no dissents were as yet entered in the Council Minute Book relative to the Indian Railway question.—Mr. Grant Duff also stated that the North-Western medal had been ordered at the suggestion of the Indian Government, who, however, had not recommended a Bhootan medal. —Captain Vivian, replying to Mr. Stacpoole, said it was impossible to relieve more than five regiments in India annually.—Sir H. Bulwer, upon an appeal from Mr. Gladstone, relinquished his motion, relative to the Alabama claims.—2,000 miles of the French Atlantic cable have been laid.

10th.—The House of Lords, on the report of the committee, have fixed the date of the disestablishment of the Irish Church to be in May 1871. Bepouse (? The House) offers half a million sterling in lieu of the private endowments, notwithstanding the declaration of Earl Granville that it was not necessary to offer that sum since the Ulster glebes had been retained.—In the House of Commons Mr. Eastwick raised a discussion on the Central Asian question, stating that he disapproved furnishing arms and money to Afghanistan, and advocated strengthening our influence with Persia by lending British officers to drill the Persian troops.—Mr. Gladstone concluded the discussion and said, to show that England ruled her subject countries beneficially the interview in March with the Ameer of Afghanistan took place, but that did not involve us in any kind of engagement.—Russia had expressed her opinion that Afghanistan should be regarded as a neutral zone, between her own and British influence.—The Abyssinian Commission assembled yesterday, when General Jamieson, who prepared the estimates, was examined.—General Sir Augustus Spencer has appointed Captain Stephenson his Military Secretary.—The Homeward Bombay Mail of the 22nd June reached Suez on the 9th instant.

12th.—2,3000 miles of the French Atlantic cable have been laid. The Great Eastern is now near Saint Pierre Island.—Latest advices from Cuba State that the insurrection is now losing ground, and is confined to one section of the island.—The Bombay Mail of the 15th ultimo was delivered in London to-day.—The Salsette with the outward Indian Mails left Suez for Bombay on the 10th instant (25 hours before contract time.)

13th.—In the House of Lords last night, the Marquis of Clanricarde moved for the rejection of the Irish Church Disestablishment Bill. Lord Derby said it was perferable to leave to the Commons the responsibility of its rejection. The Amendment and motion were then withdrawn, and the Bill was read a third time.—Lord Derby will introduce on Thursday next a protest against the Bill.—Captain Lambert has been shot in County Galway.—The French Atlantic Cable has been cut and buoyed near the Saint Pierre Island owing to a fog.—Sir Stafford Northcote has postponed, until next season, his motion relative to the appointment of Government Officials as Directors of Indian Presidency lands [Banks?]. —Sir John Pakington has announced his motion, relative to the relations of the government of India with the Presidency of Madras.

14th.—Before the passage of the Irish Church Bill the Lords passed a re-amendment depriving the Irish Bishops of their seats, with a clause for the introduction of concurrent endowments. —Lord Derby immediately protested.

Paris, 9th.—Mr Rouher having declared at the opening of the Corps Legislatif that it was a special session for the purpose of verifying the elections, and that Government would bring forward measures which he hoped would satisfy the wishes of the country in ordinary sessions, the Opposition nevertheless gave notice of a series of interpellations, involving among them the question of Ministerial responsibility. This the Ministers resisted, but the Emperor assented to the interpellations being put, with the exception of that which relates to Ministerial responsibility, and consequently the Ministers have resigned. —The Emperor is now considering as to the formation of a new Ministry, and it is rumoured he intends to consult the people by a plebiscitum.

12th.—M. Rouher read a Message from the Emperor Napoleon in the Chamber of Deputies to-day. It announces the convocation of the Senate for the 19th instant, in order to consider the proposed reforms, the principal of which are the right of interpellation, that legislative approval be necessary for all tariff modifications in international laws, that Ministers be eligible as Deputies, and that all have to sit in the Chambers. —These modifications, the Message states, will give all the guarantees desired. They are the natural development of those already adopted.—The institutions of the Empire had shown that the Government was willing to abandon certain prerogatives in the public interest, but those specially confided by the people must be maintained as being necessary to the condition of power and for the preservation of order and society.—The French Rentes rose at night after the above Message.

13th.—The senate has been finally convoked for the 2nd August.—The Corps Legislatif was prorogued to-day. The date of its re-assembling is to be hereafter named. The Emperor has accepted the resignation of the Ministers, who held office until (?) the appointment of their successors has not yet been made.

Miscellany.

—It is calculated that the soil of the city of London contains 500,000 tons of human remains.

—A Company which is to have a capital of £40,000 has been formed to establish a large aquarium at Brighton.

—*Christian Work*: "Among other evangelistic movements in London, there has been one begun this winter with great success, under the auspices of the Rev. Mr. Davidson, a Presbyterian minister in Islington. Services have been held on Sunday afternoons in the Agricultural Hall. These services are quite undenominational, and have been addressed by many evangelists of known power and reputation. They have been crowded, nearly as many as 5,000 being present on some occasions. A most remarkable sign of the interest taken in them is the fact, that in halfpennies and pennies the collection taken at the doors has paid the way. It was on one Sabbath no less than £7. The movement is one that proves that the working classes can be reached if the right means be adopted. It is such services, and not the mummeries of an imitative sensuous worship, that most easily attracts them."

"The Congregationalists have had an important discussion on the question of a Sustentation Fund. There are practical difficulties in the way, but it was clearly shown that there was urgent need of it. In the country districts generally, but even in many positions in the towns, the ministers are wretchedly provided for. It is wished to aim at £100 a-year minimum for the country, and £150 for the towns."

—The *Rock*: "A Moravian missionary gathering of great interest was held on Thursday evening, by the Rev. Daniel Wilson, the venerable Vicar of Islington, at his residence, Barnsbury-park. After commencing the proceedings with prayer, Mr. Wilson gave an introductory sketch of the history of the Moravian Church, in which he urged its special claims on the sympathy of our own Church, from the similarity of its constitution, the earnestness of its members, and above all, the soundness of its doctrines. He was followed by Bishop Westerby, the head of the Moravian Missions in Antigua, where he has laboured for more than thirty years. In the course of historic reminiscences, he depicted the deplorable state of the island (and of the West Indies generally) under slavery, and then described the progress and present position of missionary work. Out of a total population of 36,000 in Antigua, about 10,000 are connected with the Moravian Church, and of these 2,879 are communicants. He spoke in detail of their organization, the simplicity of their piety, the progress made in raising up a native ministry, the manifest amelioration of public morals, and other points tending to show the salutary effect produced by the missions. After enumerating many other facts, the Bishop concluded with an emphatic testimony to the simple Gospel teaching which marked the Moravian Mission. The Rev. H. E. Shawe (who has succeeded Mr. Latrobe, of venerated memory, in the secretaryship of the Missions) spoke next, taking a more general scope, and bringing out, among other things, the fact that this Church, of 26,000 European members, has in the heathen field 320 missionaries at 83 stations, around whom 70,000 Christian converts are gathered, and the wondrous story of [illegible] many, which, for 100 years, [illegible] us —

lantic voyage to and from icebound Labrador unscathed. The Rev. J. P. Mooney, secretary of the London Association in aid of the Missions, mentioned that the total sum contributed by British Christians is only 5,000*l.*, while the expense of the Missions is about 18,000*l.* Several clergymen and gentlemen present followed with an expression of their interest in the work of the Moravian Church, and the interesting proceedings were then brought to a close with the Benediction by the Bishop."

PASSENGERS SAILED.

Per *Baroda*, 13*th*:
For Southampton—Mrs. Hallett, Lieutenant C. J. Johnston, Mrs. J. D. C. Wallace, Mrs. Persse, Mr. E. Nash, and Lieutenant W. B. Moore.
For Marseilles—Colonel French, and Mr. Cooper.
For Aden—Mr. A. K. Erance, and Mr. J. J. DeGame.
For Suez—Mr. J. Rose, Mr. Sigg and Mr. and Mrs. Brown.

PASSENGERS ARRIVED.

Per *Ganga*, 13*th*:
From Suez—Mons. and Madame Custot, Mr. Murray, Mr. Hagan, Mr. Rustomjee Byramjee,
Per *Ellora*, 15*th*:
From Southampton—Commander Douglas, R.N., Mrs. Sharp and child, Mr. W. Smith, Mr. J. Burbidge, and Mr. and Mrs. Beale and 4 children.
From Marseilles—Mr. Herbert, Capt. Shoubridge, Major Gordon, Mr. P. Wigram, and Mr. James Colville.

DOMESTIC OCCURRENCES.

MARRIAGE.

KENDERDINE—BULGER—July 13th, at Christ Church, Byculla, by the Rev. G. C. Reynell, Mr. T. B. C. Kenderdine, Engineer's Department G. I. P. Railway, to Miss M. C. Bulger, Bombay.

DEATHS.

BILBY—July 5th, at Poona, of cholera, Alfred Ernest John, youngest son of the late J. J. Bilby, Chief Engineer of the Apollo Cotton Press, aged 7 years, deeply regretted.
MARTIN—July 15th, at Mahim, Eugenie, the beloved wife of Mr. Henry Martin, Contractor, aged 25 years, deeply regretted.

Advertisements.

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G. C. REYNELL, Hon. Secretary.
Bombay, 23rd June, 1869.

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